



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

"The Ostiaks have two stringed instruments (inventions of their own): one with strings, called 'dombra' (the name is said to be akin to the 'tombora' of the Magyars); another, with eight strings, called 'naruista juch chotuing' ('chotuing' == 'swan'). In Russian folk-songs the comparison of instruments with aquatic birds frequently occurs, particularly in the bride-songs. The swan especially is considered to have the most silvery voice of all animals; even the Chinese goose, 'ritais roi gus,' is called 'swonrçi,' *i. e.* possessing a beautiful voice. Mr. Erman supposes that the Russian harp, 'gusli,' has its name from 'gus' ('goose'), like the 'chotuing' of the Ostiaks, from swan. I may mention that in the Slavonian, too, 'husa' means 'goose,' and 'husle,' a 'violin.' In the Nipissing dialect of Algonkian the word *nikam*, "to sing," literally means "to talk goose," from *nika*, "wild goose." Hence, *nikamowin*, "song," signifies literally "wild goose language." We ourselves call a celebrated singer a "nightingale" or a "mockingbird," a poet, a "swan," etc.

SUBSIDY TO "WALLONIA." — The provincial council of Liège voted in 1901 and 1902 a subsidy of 300 francs a year to "Wallonia," the Belgian journal of folk-lore and folk-literature, published at Liège under the editorship of M. Oscar Colson.

LUCKY AND UNLUCKY DAYS. — From church documents of 1590-1591 A. D., in the State Archives at Mons, Belgium, "Wallonia" (vol. xi. 1903, pp. 129, 130) cites the following list of "les jours heureux et perilleux de l'année revelez par l'ange de Dieu au bon Job": Lucky days — January 3, 13; February 5, 25; March 1, 8, 30; April 5, 22, 29; May 7, 15, 17; June 6; July 2, 13, 14; August 12; September 7, 23, (and another day, — the MSS. has only xx — the rest being torn off); October 4, 15 (torn page here also); November 13, 19; December 18, 26. Unlucky days: January 1, 2, 4, 6, 8, 15; February 6, 17, 18; March 6, 16, 17, 18; April 7, 15, 17; May 6, 17; June 6; July 15, 18; August 19, 20; September 16, 18; October 6; November 15, 16; December 6, 7, 11. These "revelations" are said to have been the guide in life of Job. On the lucky days it is well to buy, sell, plant, build; to travel as a pilgrim or as a merchant; children born on such days will never be poor or incur danger, and children sent to school will reach their vocation; merchants beginning their business on such days will not suffer loss, but profit much. The lucky days are said to number 28; the unlucky are 30. The 6th of June is, apparently, both lucky and unlucky.

WALLOON DICTIONARY. — The first volume (A — L) of the "Dictionnaire Wallon-Français" (Dialecte Namurois) by Léon Pirsoul, appeared at Malines in 1902, forming a book of 392 pages. The dictionary is not altogether exhaustive, as M. A. Maréchal points out in "Wallonia" (vol. xi. p. 133).

FOLK-LORE EXPOSITION. — From "Wallonia" (vol. xi. p. 170) we learn